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## Book Reviews.

**Aussercanonische Paralleltexte zu den Evangelien.** Drittes Heft. Paralleltexte zu Lucas gesammelt und untersucht von ALFRED RESCH. Pp. xii.+847.  
Leipzig: J. C. Hinrichs' sche, Buchhandlung 1895. Price, 27 marks.

The industry with which Dr. Resch is endeavoring to recover as much as possible of the lost Ur-Evangelium and to define the relations of the synoptic gospels to it is so phenomenal as to astound even those familiar with the laborious methods of German scholarship. "Agrapha" appeared in 1889. The introduction to the present work was issued in 1893. The examination of the Gospels of Matthew and Mark covering more than 450 pages came out in 1894; and now our attention is challenged by a volume of more than eight hundred pages dealing with the latest and most historical of the synoptists.

The critical basis of this new portion of the work is the same as in the earlier parts, and there is no change in the method of treatment. That the language of the Ur-Evangelium was Hebrew is as stoutly maintained as ever. Aramaic is pronounced impossible. Repeated study of the Evangeliarium Hierosolymitanum has led to the final conviction that the assumption of an Aramaic text for the original source "involves an impossibility" (p. 10). The confidence of Dr. Resch, indeed, on this and on other subjects is at times amusing. Again and again his conclusions are propounded as "indubitable."

His theory about the materials worked up in the third gospel is in substance as follows: There were three principal sources. (1) A Hebrew document on the early life of Jesus, entitled **תּוֹלְדוֹת יִשְׂעָה**. (2) The Ur-Evangelium, the Hebrew gospel composed by the apostle Matthew, beginning at the baptism, carrying on the story to the ascension, and closing with a list of the disciples. It was called **דָבָרִי** the word **דָבָרִי יִשְׂעָה** being used as in 1 Chronicles 29:29: in the Revised Version "history of Samuel the seer") and elsewhere. As this word was loosely rendered by Papias λόγια it came to be assumed that the document dealt chiefly with the words of Jesus, that in fact it was a collection of sayings rather than a record. Its character and extent were consequently both lost sight of. It was not regarded as a true gospel, and was supposed to end with the anointing at Bethany. (3) The document known as the Gospel of Mark, an eclectic adaptation of the **דָבָרִי יִשְׂעָה** with Petrine reminiscence. Of course it did not contain the last twelve verses of our printed text which proceed from another hand. There were also two subsidiary sources. (a) A few passages,

5:1-11 and 13:10-17, for instance, together with a number of touches found principally in the story of the Passion, are ascribed to tradition. (b) The Jewish Christian document known to us as "the Gospel according to Matthew" was regularly consulted.

In the treatment of his materials the third evangelist was strongly influenced by four considerations. He attached great importance to the Ur-Evangelium, especially for the didactic portions. He valued highly the Gospel of Mark, particularly for the narrative elements. He tried to economize, both in selection and reproduction; and he endeavored to supply omissions in the writings of his two synoptic predecessors. The third of these four points, the idea of which was thrown out by Storr as early as 1786 is frequently pressed on the reader's notice, and is illustrated near the end of the volume by a list of about seventy passages, for each of which our author thinks that he has discovered extra-canonical evidence of condensation. The nature of some of these supposed omissions and of the testimony considered sufficient may be judged from one example. The statement found in the Codex Bezae and the B text of the Acts of Pilate that the penitent robber turned to Jesus as he said "Jesus, remember me when thou comest in thy kingdom" (Luke 23:42), is pronounced a touch in the original narrative removed by our evangelist. As an authority concerning the life and teaching of Jesus this gospel is believed to take the highest place among the synoptists: "Luke is the impartial historian of the New Testament who depends solely on his authorities and uses them faithfully." A Pauline tendency is therefore denied. The similarity which can be undoubtedly traced between Paul and Luke is satisfactorily accounted for on the assumption that both used the same Greek type of version.

As a separate division of the work will deal with the portions of Matthew and Luke which relate to the childhood of Jesus, the present volume takes no notice of the first and second chapters. It includes, however, the account of the ascension in Acts 1:4-13, which is thought to represent the close of the Ur-Evangelium, and to be the only detailed account we possess of the Lord's final departure. The closing verses of the gospel which are usually read as a duplicate of the narrative in Acts are considered to refer to the manifestation alluded to by Paul in the words: "then he appeared to above five hundred brethren at once" (1 Cor. 15:6). The "parting from them," and even the carrying up into heaven, mean nothing more than disappearance. These startling suggestions are worth considering, but the reasoning by which they are supported does not carry conviction. It needs more, for example, than the obscure expression of the newly discovered Syriac version in Luke 23:46, "and his spirit went up," the not less obscure statements of the Latin translation of Origen to the effect that when Jesus had expired "receptus est," and the very doubtful testimony of the Docetic gospel of Peter to prove that ἀνεφέρετο and ἀνελήφθη (Acts 1:2) mean anything less than ascension in the ordinary sense of the term.

It is unfortunate that a considerable part of the book had gone through the press before the just-mentioned Syriac text could be utilized. It is first referred to on p. 331, so that its very singular setting of the story of the visit of Jesus to the household of Martha and Mary, is not included among the illustrations. And even the references in the latter part of the volume seem to have been taken only from a list of the more interesting readings supplied by Professor Nestle.

It is still premature to express a definite opinion about the value of these researches into the contents of the Ur-Evangelium and the use made of it by the synoptists. In any case they are full of interest, and must contribute considerably to the solution of the problem. The effort to prove that the Apostle Matthew (the author of the Ur-Evangelium) wrote in Hebrew ought not to be treated with contempt or indifference. Whether it succeed or fail it will at least have done much (like the attempt of Professor Marshall to establish Aramaic as the original tongue) to demonstrate the importance of familiarity with Semitic thought and speech for the right understanding of the New Testament. The extra-canonical illustrations which are drawn as in the preceding parts of the work from a vast number of writings include (as the compiler is no doubt well aware) much of comparatively slight value. It is surely not improbable that some of the variations cited as pointing to the original text of the Ur-Evangelium arose through failure of memory or habitual looseness of quotation. And the worth of many other references is uncertain because scholars are by no means at one as to the exact significance of the sources from which they are taken. In reference to the Acts of Pilate, for example, there must be not a few who would subscribe to the opinion of Loisy that this apocryphal document is "a very weak authority" rather than to the high estimate of Dr. Resch. And the place of the Greek text of Codex Bezae is not yet settled. Were the theory of Professor J. Rendel Harris to prove correct, or partially correct, several of the critical rules laid down in Heft I. (p. 36) and followed in this volume would be seriously shaken. So it is at least safe to assert that many of the conclusions rest on a foundation the security of which has not yet been demonstrated. It may be solid rock, but it is possible that further research may prove it to be shifting sand.

Whatever the result, this volume, like its predecessors, will long be prized by students on account of its vast stores of curious and useful information and its extraordinary suggestiveness. Well-known incidents are exhibited from new points of view. Familiar sayings are shown to have had a different significance for some of the early Christians from that which we are accustomed to find in them. Among the most striking paragraphs are those which illustrate the home life of Jesus, the temptation in the wilderness, the Lord's treatment of Martha and Mary, the parables of the prodigal son and of the rich man and Lazarus, the day of the last supper and its relation to the Jewish passover, the walk to Emmaus, and the names of the twelve disciples. Apart from its special purpose this magnificent book is well worthy of the close

study of teachers and preachers for the sake of the manifold light which it sheds on the gospel story.

W. T. S.

**A Critical and Exegetical Commentary on the Epistle to the Romans.** By the REV. WILLIAM SANDAY, D.D., LL.D., and the REV. ARTHUR C. HEADLAM, B.D. New York: Charles Scribner's Sons, cxii.+450. Price \$3.

This commentary is the first New Testament volume of a projected series which is to cover the entire Bible. The authors of the series, so far as announced, include, for the Old Testament, eight British and nine American scholars, and for the New Testament, seven British and four American scholars. Two of the American contributors are resident in Chicago. The work appears under the general editorship of Professor Briggs, Professor Driver and Dr. Alfred Plummer.

The New Testament series has been worthily opened by the commentary on Romans, which on the back bears the name *Sanday*, the well-known scholar of Oxford, but which is the joint work of this professor and the Rev. A. C. Headlam.

It is said in the preface that it is no part of the design of the book to be "in the least degree exhaustive," but I think it will be found quite exhaustive enough by "clergymen and students," for whom the entire series is especially designed. It contains 112 closely-packed pages of introduction, and 450 pages of commentary. Its introduction is thus more elaborate than the discussion of the same topics in special treatises on New Testament Isagogics, for example, those of Weiss and Holtzmann. The discussions in the introduction are very comprehensive and impartial. Even thorough students of the epistle will find here much that is suggestive and helpful. The commentary does not give the text of the epistle, either the Greek or the English. It gives, in the first place, a brief statement of the thought of a section; then, throughout the doctrinal portion (1-11), it follows this brief statement with a much fuller one, which aims to give the course of the argument from verse to verse. Few people could go through the volume, reading consecutively the summaries and paraphrases, without being impressed anew and more deeply with the greatness and fulness of Paul's thought. These paraphrases are followed by the detailed exegesis, and this from time to time by what the authors call *Detached Notes*. Of these there are forty-two, and they discuss briefly all the leading ideas of the epistle, together, with many other interesting points.

The book is scientific in character, and therefore it is interesting to see that the results reached are in essential agreement with the great articles of the faith of the church. For example, in speaking of that passage which has been called the marrow of Christian theology (Rom. 3:31-26), the authors say that "it is impossible to get rid from this passage of the double idea (1) of a sacrifice; (2) of a sacrifice which is propitiatory." The words with which they close the note on this subject may be taken as illustrative, in